

Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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CONTENTS.

NOTES.

A BRIEF SKETCH OF MISS DUDLEY.

- M. J. Barrows.
OUR METHODIST PROTESTANT BRETHREN
AND THEIR WORK J. H. DeForest.
A FAITHFUL EVANGELIST... J. H. DeForest.
THE Y. M. C. A. SUMMER CONFERENCE.
D. I. Grover.
THE JAPAN W. C. T. U. M. J. Pedley.
KARUIZAWA.
A UNION PICNIC W. L. Curtis.
BOSTON CHARGES.
EVOLUTION, RACIAL AND HABITUDINAL.

NOTES.

MISSION NEWS has now passed into the full control of the new editors appointed by the Mission last May. We earnestly request the hearty co-operation of each member of the Mission in maintaining the high standard of the paper and in making it fulfill the objects for which it is published.

* * * *

We expect to signalize the practical re-opening of Tottori Station by making the November issue of the paper a Tottori Number, the larger part of the issue being given to a full presentation of this field. All who wish extra copies of the Tottori Number are requested to send in their orders by the first week of November.

* * * *

There are a number of copies of the Annual Report still on hand. Those wishing copies may obtain them by sending stamps to cover the postage.

A Brief Sketch of Miss Dudley.

Many hearts on both sides of the sea have been made sad by the recent news of the passing away from earth of Miss Julia E. Dudley, for twenty-eight years a missionary-resident of Kōbe, Japan.

Miss Dudley was born in Naperville, Illinois, Dec. 5th, 1840. Her parents were both from New England. Her mother, prior to her marriage, taught in the first school for girls in the vicinity of what is now Chicago.

As a girl Miss Dudley studied in Rockford Seminary, and afterwards spent several years in teaching. She also cared for her mother during a long and painful illness.

Not long after the loss of her mother her thoughts were turned to work in Japan, and she was one of the first lady missionaries to come to this country, she and Miss Talcott coming together in the spring of 1873.

Their first home was with Dr. and Mrs. J. D. Davis in Kōbe. There are those living here now who well remember those early days when in spite of stumbling tongues these two earnest women found their way to many hearts, and many life-long friendships were formed. The two together started a school for girls which became a nucleus for Kōbe College, the first building of which was put up less than three years after their arrival.

Miss Dudley also gave much time, from those early years, to church work as many of the older Christians in Kōbe, Hiogo, Sanda and Akashi well remember.

She and her cousin Miss Barrows were associated in work for twenty-five years. Together they made the first evangelistic tour undertaken by ladies in the interior, visiting several cities in Chiukoku and Shikoku. And from that time on for twenty years she visited Shikoku frequently, taking long and trying journeys over sea and mountains.

Miss Dudley had a remarkable facility for finding her way quickly to the hearts of those she met, and doubtless there are many who date their first interest in Christianity from a casual word spoken on boat or train, or at some stopping place.

After ten years here she made her first visit home, going in the winter of 1882.

Returning to Japan two years later, she and Miss Barrows started the Woman's Evangelistic School in Kôbe; and from that time her thoughts and prayers were centered largely in that school. She loved the school and lived for it. She loved the pupils and followed them with tender sympathy after they went out from it. She loved the churches where she and the women from the school were accustomed to work. Each visit to them was always better than the last.

It was only when failing strength made it impossible for her to go on here that she reluctantly turned her face to her native land in the winter of 1900, fully realizing that she would not again see the land of her adoption.

The six years since then have been years of gradually failing health. She made for herself a little home in Southern California, which she took great pleasure in beautifying for others to enjoy. When she could no longer stand to work among her flowers, she would take a chair and, sitting down among them, prune and cut and direct the work of a gardener. She was very active in the church also, and endeared herself to all, working for others while life lasted. But she never forgot the work in Japan; and in her letters was the frequently expressed regret that she could no longer take a part in it.

Her sister was with her constantly

during the last months of her life, caring tenderly for her till the end.

In the spring of this year she had an attack of illness which left her much more feeble than before, and with a heart trouble which gave her friends much anxiety; still no one thought the end so near.

On the last day she had been up and about all day. Retiring early she soon began to suffer from one of the attacks of Cardiac Asthma to which she was subject and called in her Physician—but this time it was the Master's call, and no love of friends or skill of physicians could hold her back. After an hour of intense suffering she fell asleep to wake in the glorious City from which those who enter "shall go no more out forever."

The body was taken back to her native place and laid to rest beside parents and friends who had gone before.

"At eventide it shall be light."

Our Methodist Protestant Brethren and Their Work.

In view of the approaching union of the Methodist Protestant and Congregational bodies, I took occasion on my return from the Annual Meeting to stop off one night at Nagoya in order to get direct information concerning their work. I had a cordial welcome in the home of Mr. and Mrs. Murphy, and made some very delightful discoveries.

It happened to be the day of the monthly meeting of all the workers of that district, and I had the good fortune to see a group of over a dozen fine looking pastors, teachers, and evangelists. It happened also to be Mr. Murphy's turn to lead. He spoke with fluency in what seemed to me to be excellent Japanese, and, what was also important, his spirit was that of an earnest Christian longing to be filled with power for a better personal work and a wider Christian influence. I was impressed with the apparent cordial relations between him and the others. If there were any "problems" between them they failed to appear. He asked if we had simila

meetings every month, but I do not know of any.

That evening six of the teachers dined with the Murphys, and I thus had another chance to meet these workers in a more social way. I was asked to address the school the next morning. I never witnessed in any school such a full religious service. It was almost like a Sunday morning in form and spirit. After reading a Psalm, the teacher in charge led in a most reverential and fitting prayer, followed by the Lord's Prayer in which all joined. And when I had finished speaking, the Principal clinched my remarks, and then had the school sing "Glory to the Father," after which he called on Mr. Murphy to pronounce the benediction.

One thing of significance here is the fact that Mr. Oshima, formerly principal of the Shizuoka Normal School, is now President of this Eiwa Gakkō. He is one of the great leaders in the Temperance Movement, and his conversion while in Shizuoka is one of the best stories of Christianity in Japan. I had once exchanged letters with him, and was anticipating a meeting with him, but unfortunately he was ill and unable to attend school. Anyone who wants to read his ringing temperance tracts and the story of his conversion can get them at the Methodist Publishing House.

Though it has a faculty of thirteen teachers, the school is hardly yet on a firm basis, as it has no Government permission. Therefore students eager to escape military service leave the school before graduation. It is only recently that its first class has graduated—seven members. As there is no longer any reason for not receiving the usual Middle School permit, it is planned to secure this at once and to double the present number of students.

The progressive spirit of the Mission is seen from several facts. The management of the school is wholly in the hands of the President and his faculty. The pastors and evangelists seemed to me to have about the same liberty as with us. There are three districts in the Mission centering at Nagoya, Shizuoka, and

Yokohama. The Chairman of the Yokohama District is the former secretary of C. E. S., Mr. Inanuma, who is also treasurer of his district, having just the same responsibilities in his district that Mr. Murphy has in Nagoya district. The work and responsibilities are freely passed over to the churches, some of which are rapidly approaching self-support. Their membership now is over 800, and it is expected that this year will see the 1000 limit reached. Without any reference to union, it is already planned that the entire Japanese Conference shall be autonomous when the 1000 limit is reached. That is, Mr. Murphy is now President of the Japanese Conference, receiving his appointment from the Board in America; but before long that official bond will be done away with, and the President, as well as the Chairmen of the three districts, will be elected by the missionaries, ordained pastors, and delegates from the churches. Their Shadan has five directors, two of whom are Japanese. I heard that Messrs. Kozaki and Ebina called together the M. P. workers who were at the Evangelical Alliance meetings recently, and found them quite satisfactory on the union question. The Mission has built three churches and four chapels, but the spirit of doing for themselves is now appearing, in that the Christians of Tokyo, Yokohama, and Oyama are taking a heavy share in three new church buildings.

The Nagoya field has two missionary families, two single ladies, one pastor, and two evangelists. The church has just become virtually self-supporting. Mr. Murphy might live in his foreign house on the edge of the city close to the school, but for the sake of being in the center of the evangelistic work he prefers to live in a Japanese house with no second story and no yard. It may be good for his work, but is bad for family life. The Yokohama field has two schools and three churches, one of which was well on the way to independence, but the Dowie movement struck the missionary in charge and infected the church. The missionary went home and

the church nearly went to pieces, but is now recovering itself.

Everybody knows that Nagoya has been one of the hardest places in Japan for missionary work, and I could but admire the persistent faith that has resulted in 130 Christians, a growing Middle School of 115 students, and a Kindergarten of 50 children. I had no time to see the Presbyterian and Episcopalian work, but was delighted to hear of the union meetings of all missionaries, in which at times the Lord's Supper is celebrated with no denominational distinctions. That is a pleasant advance on anything I know of elsewhere. I saw the Kumi-ai chapel and met Mr. and Mrs. Fujiwara. Nothing but unusual weariness prevented me from accepting his earnest invitation to stay over Sunday and speak to his group of fifty Christians. I sincerely hope it may be my good fortune to spend before long at least three days in this the fourth city of the empire.

A Faithful Evangelist.

Sunday morning, June 24th, I preached in the Sendai Kumiai Church; and on my way home, I felt a strong desire to go to Wakuya and witness the last meeting of the Christians there with their beloved evangelist, Miura Tetsurō, who was to start the next morning with his family and goods for his father's home in Sakata.

This decision to depart was suddenly forced on Mr. Miura by family circumstances and was more than a surprise, it was a shock, to his church, the town, and neighboring region. His quiet and self-effacing work for ten years had gained for him more than respect from all classes of people, and has been a living proof of the value of Christianity to the community as a whole. With rare tact he had gained the confidence and good will of officials, teachers, merchants, and farmers, and had won a deep place in the moral and spiritual life, especially of the Agricultural College at Kogota.

When Sanuma lost its evangelist, Mr.

Miura was asked to reach out to this place also, which he did to the delight and benefit of all.

As soon as the people recovered sufficiently from their shock, they set about the usual *sōbetsukwai*, or rather unusual, for there were six of these farewell meetings. In one, a hundred members of the Ladies' Patriotic Society were present, besides teachers, and, what was most marked, the presence of the heir of the ancient Lord of the region, Mr. Watari.

But the greatest surprise to Mr. Miura was at the farewell meeting with the Agricultural teachers and students. With no pre-arranged plan, one student arose and said he had been led to Christ by Mr. Miura and must be baptised before he left. Seven more students, all of the highest class, one after another arose and claimed the same blessed privilege. Mr. Miura was quite amazed and, regarding this as a momentary feeling that might have no sufficient basis of faith, urged them to wait until they knew their own hearts with certainty. But they knew already and planned at once to be baptised the next Sunday evening by Mr. Sawamura, the secretary of the Dendogwaisha, who was to be in Wakuya at that time.

So I went to see this unusual meeting and to share the joy and sorrow of them all. A row of fine looking young people, thirteen in number, from a dozen miles around, stood up and acknowledged Christ, by baptism, as their Lord and Saviour. It was a splendid proof of the fidelity and tact and spiritual power of Mr. Miura to see these students and merchants and under-officials, and one young woman educated in Tōkyō, rejoicing in being baptised in the presence of the one who had for months and years quietly and successfully imparted to them the spirit of Christ.

Mr. and Mrs. Miura and their four children have crossed over the mountains to the shore of the Japan Sea to be with his aged father a while. But while this field feels his loss, that harder field will feel his quiet Christian influence and through him Christ will be formed in many a heart.

The Y. M. C. A. Summer Conference.

The foreign section of the Y. M. C. A. Summer Conference was held at Shobuta, a little village delightfully situated on the seashore near Sendai, July 20th to 25th. There were twenty-eight registered members in attendance including Association Secretaries, Association teachers in government schools, teachers in mission schools and missionary friends. A significant feature was the cordial welcome given to the visitors at the conference. The *guncho* (head of the county) greeted them at the station in Sendai; at Shio-gama the mayor gave a cordial welcome, and at Shobuta the headman and the other village dignitaries met them outside the village and escorted them to their hotel. This cordiality was the expression of a desire on the part of the people to show appreciation for the assistance given them by the foreigners during the famine of last winter.

Adequate attention was given to the spiritual needs of the teachers and the needs of their Christian work. Each day's sessions began with a devotional Bible study and concluded with a fellowship meeting. On Sunday, Dr. Cary preached the sermon and, assisted by Rev. H. Loomis of Yokohama, administered the Lord's Supper. Following this service Dr. Pettie gave a resume of the history of the Okayama Orphanage with special attention to the course of events since the famine; Mr. Loomis told of the Bible Society's work during the war, and Mr. Gleason recounted the Association's army work. This session was very properly introduced as "A Recital of the Acts of the Twentieth Century." A meeting held on the beach in the afternoon was attended by 200 villagers. As a result of interest shown at this and a succeeding meeting, two students from Waseda and Dōshisha Universities carried on evangelistic work throughout the summer under the patronage of the Y. M. C. A. and missionaries summering in the vicinity of Shobuta. A review of the teachers' religious work during the

year showed an encouraging number of baptisms, and, in Hachiman and Hagi in particular, great opposition overcome and splendid achievement.

A feeling that the teacher's first duty is to his class room; a healthy dissatisfaction with the service at present being rendered, and an eager desire to discover and perfect better methods of teaching English were manifest throughout the sessions devoted to educational work. They found expression in papers presented by Mr. Paul Gerhard of Tōhoku Gakuin, Sendai, on "The Future of the Teacher of English in Japan," by Mr. E. J. Allen and Mr. P. A. Smith of the government schools in Toyama and Hiroshima on "English Teaching Methods," setting forth the results of a year's study and investigation of this subject, and by Mr. Smith on "The Christian Teacher's Duty to his Work." Prof. Frank Muller of the Kōbe Higher Commercial School supplemented these papers with invaluable suggestions and advice. That the impetus of these sessions might not be lost a committee was appointed to continue throughout the year a study and investigation of educational problems.

The Japan W. C. T. U.

The Eleventh Annual Conference of the Foreign Auxiliary of the Japan W. C. T. U. was held in the Karuizawa Auditorium July 25-27, from nine till twelve o'clock each day. Because of the continued rain the attendance was small but it is safe to say that those who came were interested.

Everyone missed Miss Smart who has done so much for the cause of temperance and purity in Japan. All regret the illness which sent her home to America and hope she may soon return, bringing with her another W. C. T. U. missionary to assist in this great work. The unanimous vote for two W. C. T. U. missionaries for Japan was the most important item of business.

The reports of the superintendents of departments were full of interest. The

urgent call of the Purity Department to work for the students of Japan and the picture of what has been done in one place in teaching the children the evils of narcotics showed us what might be done elsewhere.

The work for the children and youth reveals the importance of the department of mother's meetings in getting at the homes and mothers. Mrs. Chappell, of Aoyama, has fostered this department and finds encouragement everywhere.

Miss Osborne, of the Physical Culture Department, reported Miss Smart's work for the Woman's University in designing a costume for the girls and otherwise aiding them. She also emphasized the growing desire of the girls for physical exercise and culture.

Space forbids more than a mere mention of Mrs. Pierson's plea for rescue work; Dr. Kelsey's report of the Rescue Home in Tōkyō; Miss William's report of the Flower Department; and the special addresses by Mr. Murphy and Miss Pettigrew.

The twenty-two departments are under the care of busy women who can give only the crumbs of time from regular work for this cause. Yet in listening to the reports it was encouraging to see how much has been done in writing, publishing, and distributing tracts, holding public meetings, teaching the children in classes and Sunday Schools, and in constantly holding up high ideals of life and conduct.

Karuizawa.

This little village among the mountains of central Japan has become one of the most prominent if not the chief summer gathering place of the foreigners resident in Japan and in parts of northern China and Korea. Surrounded by tree-clad hills and rugged mountain ranges rising one behind the other, with the dull-gray, barren Asama towering above them all, it makes a wonderfully beautiful and quiet resting place.

In the last few years it has grown with amazing rapidity until now there

are several large hotels and perhaps a hundred and fifty or more small cottages to supply the needs of summer visitors. During the past year the old Union Church Building has been torn down and a much larger and better appointed one erected.

This new building is known as the Auditorium. During the month of August there was hardly an hour of the day or evening when it was not being used for missionary conferences, conventions, church services, lectures, or concerts. As a rule these meetings were all well attended; and for the Sunday services and evening meetings the seating capacity of about six hundred was none too large.

These gatherings serve as a meeting ground for missionaries of all denominations and others not engaged in missionary work. Their value for fellowship and a broadening outlook on the problems that must quickly be solved in this rapidly changing and growing country can hardly be over-estimated.

Nor were the lighter forms of recreation overlooked. Tennis and picnic excursions claimed a good share of attention; and this year provision was made for the children in the form of swings, see-saws, and special tennis courts. These were in constant use and thoroughly appreciated by all.

A Union Picnic.

On August 22nd the American Boarders at Karuizawa invited the United Brethren and Methodist Protestant missionaries to join with them in a "Basket Picnic" for the purpose of promoting mutual acquaintance in view of the proposed union of the three denominations.

This union picnic proved to be a most delightful social gathering and was greatly enjoyed by more than thirty adults and a small group of children.

Having broken bread together we were no longer as strangers to each other but as members of one family, and in the "love-feast" that followed the spirit of harmony and unity was clearly mani-

fested. In a characteristic DeForest speech our Chairman remarked, that, owing to the action of our respective denominations in America, we found ourselves somewhat in the position of Japanese young people who have been betrothed without their knowledge and consent. He was sure, however, that when the marriage had taken place we should find, as was often the case in Japan, that the arrangement made by the parents was a good one and that mutual love, happiness, and helpfulness would be the result.

The cordial responses made by representatives of the U. B. and M. P. Missions certainly justified this prophecy. Several members of our Mission followed with short speeches in approval of the proposed union, expressing their conviction that it would result in great good.

One of these speakers called attention to the significant meaning that may be given to the initials that stand for the names of our several Missionary Boards. "We are all," he said, "(M. P.'s) *Missionary People*, all (A. B.'s) *American Brothers* and therefore (U. B.'s) *Unswerving Believers in the Union*! In the future we shall be (M. P.) *More Progressive*; to-day we have made a (U. B.) *Unique Beginning*, and when the union is consummated may we ever be (A. B. C. F. M.) *A Band of Consecrated Foreign Missionaries*!"

Boston Charges.

Considerable interest and discussion has been aroused in the Mission by the policy of the American Board, entered on at the beginning of the year, of charging a commission on all goods passing through its hands for the members of its various missions. Letters of specific inquiry as to the basis of working in the figuring out of this commission brought a specific and authoritative reply. As some in the Mission may not know just what this working basis is, it is printed here.

The following is an extract from a letter from Mr. Hosmer.

"Our basis of working is as follows,—

5 % is charged on general merchandise.

8 % is charged on periodicals.

15 % is charged on books.

2½ % is charged from the amount of an invoice in cases where the purchase is made direct by the missionary and invoice sent to our Treasurer for payment.

There is also a nominal charge of 5% made on forwarding packages sent to us by friends of missionaries to be sent in our shipments. Where the value is small a minimum charge of 25 cents will be made, that is there is to be no charge less than this amount."

The specially interesting items in the above extract are the last two. Concerning the two and a half percent charge a letter of inquiry was sent to treasurer Wiggin bringing the following reply,— "In reply to your inquiry about purchases made in San Francisco by Mr. Tenny, and charged through this office, no percentage is added." Treasurer Wiggin also states,— "When orders sent to a mercantile house are not accompanied by the Mission Treasurer's draft for payment, and when payment has to be made by correspondence with this (Boston,—ed. Miss. News) office a small percentage will be added." It may thus be inferred that these charges are only added when the business has to be done partly through the Boston office.

We would particularly direct the attention of the friends of missionaries to the last item in the extract from Mr. Hosmer's letter, and would state that in addition to this commission charged by the Board, which commission is small in itself, there are many other charges such as freight, insurance, duties, etc. which are also added. Missionaries are very glad to receive gifts from their friends and would not in any way wish to appear ungrateful for the remembrances but when these charges are deducted from his small allowance of funds there is sometimes an element other than that of pleasure mingled with the receiving of the gift. For instance,—One missionary paid charges of \$2.35 on a gift which originally cost \$2.50; while

some instances could be given where greater proportionate charges have had to be paid by the missionary. A few such gifts as these would put a missionary in a rather embarrassing situation.

Evolution, Racial and Habitudinal.

In this volume Dr. Gulick has brought together with suitable revision and additions the more important of his essays dealing with certain phases of the doctrine of evolution, which have appeared during the past twenty years.

In a paper like MISSION NEWS, a criticism of the views set forth in this treatise would be obviously out of place. Even a synopsis of its contents would, we fear, tax the power of attention of our readers,—certainly the present writer does not feel competent to undertake to prepare it.

Still, as the work of one who for thirty years and more served as a missionary of the American Board, for the most part in our own Mission, this book has a strong claim upon our notice. Its history, too, is impressive. Dr. Gulick, as all our readers know, was born of missionary parents in the Hawaiian Islands. While hardly twenty years of age he became interested in collecting snail shells in the valleys of Oahu. The collection grew and with its growth came the desire to systematise the collection and make it tributary to his study of the causes of the remarkable diversity in forms appearing in adjacent valleys, only a few miles removed from one another. He had read Darwin's account of the Galapagos Islands, and some years later the "Origin of Species" interested him greatly.

A close and searching examination of the habitat of each variety of snail was made and a map of the Island was prepared on a scale sufficiently large to admit of marking the home of each special variety and its geographical relation to the home of other varieties

more or less related to it. The result was a collection unique, probably, in its completeness and in the minute care with which it was arranged to serve an intellectual purpose. This collection he kept within reach during subsequent years while he familiarised himself with the literature of the subject.

In 1887 he visited London, where he had interviews with Darwin, Romanes, and, if we mistake not, Wallace. Under the stimulus of these interviews, especially those with Romanes, he published several essays in the "Journal of the Linnean Society," and in "Nature," which awakened attention both in Europe and America.

At the close of his furlough Dr. Gulick returned to Japan and again took up his missionary work; but he never lost sight of his scientific avocation and when, a few years ago, the state of his health led to his withdrawal from Japan, he determined to devote himself to the preparation of a systematic presentation of the results of his studies.

The argument of these essays is directed to showing how large a part segregation plays in divergent evolution and it is set forth with limitless patience and candor. No one, however cursory his examination of this work, can fail to be impressed with the careful and profound thought which lies back of Dr. Gulick's statements.

The book is a revelation of what the intelligent selection of a theme in early life, followed by industry and steadfastness of purpose through many years, can do in spite of what might seem adverse circumstances. Its acceptance by the Carnegie Institution, on the advice of its experts, will give it a prominent place in the libraries of the world and, we may well believe, it will find acceptance as a noteworthy contribution to the cause of biological science.

D. C. G.

EVOLUTION, RACIAL AND HABITUDINAL,
by Rev. John T. Gulick, Washington, D.C.,
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Price 3 sen, Postage 2 sen.

Beikoku Damashii (*The Spirit of America.*) In this tract the author shows that, in spite of some important differences, there is a fundamental similarity between the spirit of the American people and that of the Japanese people, and that it is due to this similarity of spirit that the sympathy of the Americans flowed so promptly and so warmly toward Japan in the recent war.

Price 3 sen, Postage 2 sen.

Life of Dr. Neesima, by Dr. J. D. Davis.

This is the revised Japanese edition and contains 18 photogravure illustrations.

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ESTABLISHED 1889.

Capital Subscribed - - - Y. 1,000,000.000

Capital Paid up - - - - 250,000.000

Reserve Fund - - - - 2,421,405.389

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

All claims promptly and liberally settled.

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

No. 1, YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing Director.
KINGO HARA, Secretary.

MISSION NEWS.

ADVERTISEMENT OF VOLUME X.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
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